


Synopsis



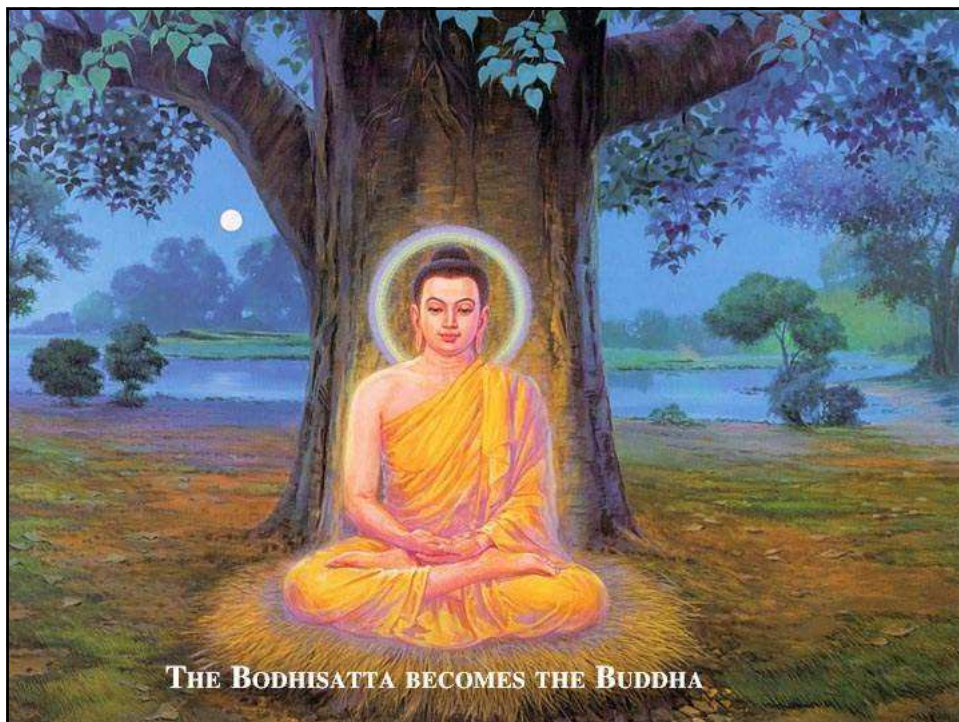
Explore the Buddha's teachings from a scientific perspective:

- ⌘ Our emotions are easily aroused by pleasant and unpleasant feelings ("vedanā") from sense perceptions;
- ⌘ We are easily stressed, and react emotionally ("tanhā") with lust & greed ("lobha"), anger & hatred ("dosa"), and delusion of self-centeredness (moha);
- ⌘ Learn to tame our emotions by practicing the **Middle Way** ("majjhimā paṭipadā") to experience contentment a more peaceful and tranquil life.


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Since the dawn of civilization, the greatest problem to be solved by **humanity**, is the **problem of existence**:


- ❖ Birth
- ❖ Aging
- ❖ Sickness
- ❖ Death



THE BODHISATTA BECOMES THE BUDDHA




Ten Pāramitā (dasa pāramiyo)




THE TEN PERFECTIONS OF GOODNESS:

1. **Dāna**: generosity, giving selflessly
2. **Sīla**: morality, virtuous conduct
3. **Nekkhamma**: renunciation, homelessness
4. **Paññā**: transcendental wisdom, ultimate insight
5. **Viriya**: energy, willpower, unwavering diligence, vigour
6. **Khanti**: forbearance & endurance
7. **Sacca**: truthfulness, honesty, purity of expression
8. **Adhiṭṭhāna**: determination, perseverance
9. **Mettā**: goodwill, loving-kindness, universal benevolence
10. **Upekkhā**: equanimity, mental equilibrium

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THE TEN FETTERS (Saṃyojana)

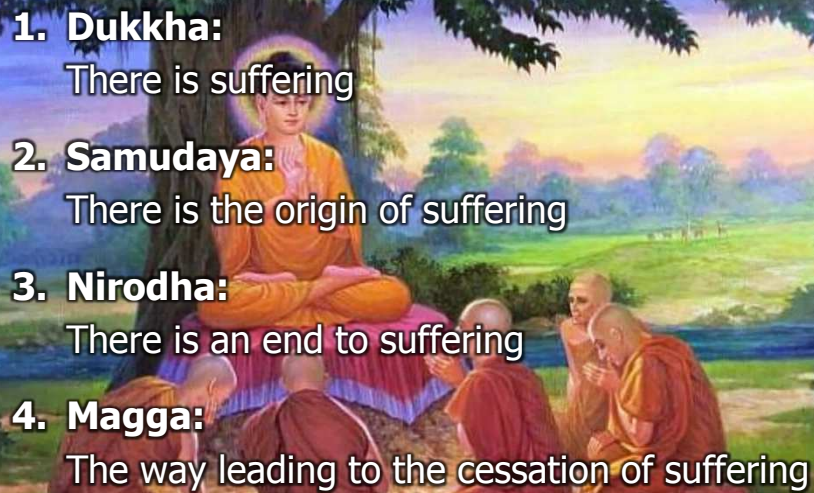


Binding us to the **Dream (Delusion) Of Existence:**

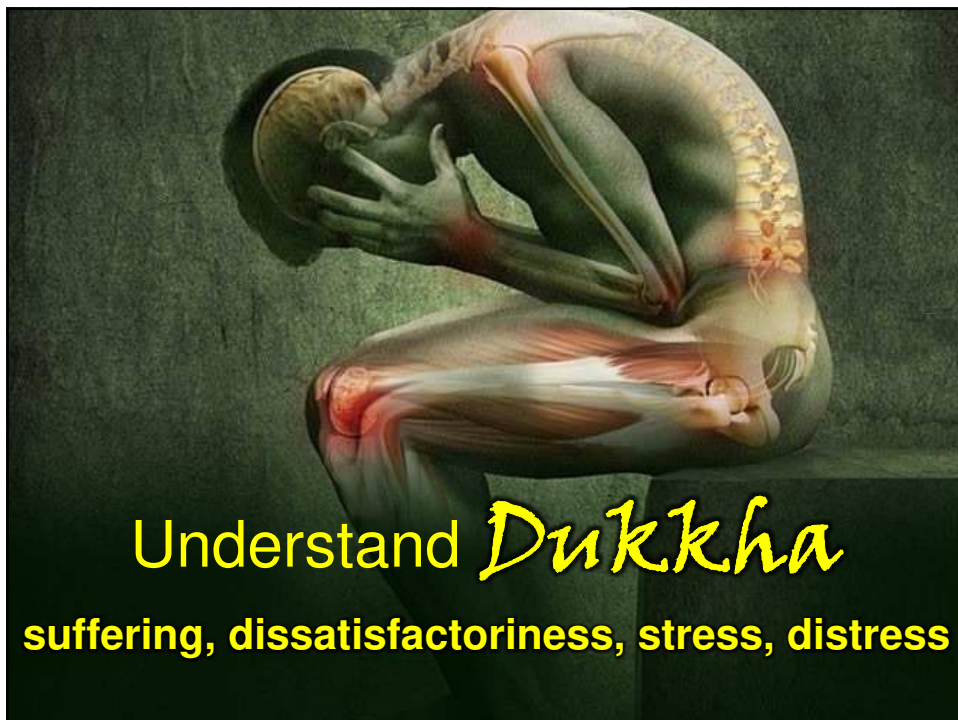
1. Personality perspective (**Sakkāya-ditṭhi**)
2. Cognitive dissonance (**Vicikicchā**)
3. Heteronomous morality (**Silabbata-parāmāsa**)
4. Lust for sensual pleasures (**Kāma-rāga**)
5. Ill-will and Hatred (**Paṭigha** or **vyāpāda/byāpāda**)
6. Lust for mental images (**Rūpa-rāga**)
7. Lust for vacuity (**Arūpa-rāga**)
8. Conceit & Sense of Ego Self (**Māna**)
9. Restlessness & Agitation (**Uddhacca**)
10. Not knowing, Insentience (**Avijjā**)



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DHAMMACAKKAPPAVATTANA SUTTA Setting into Motion the Wheel of Dhamma

- 
- 1. Dukkha:**
There is suffering
 - 2. Samudaya:**
There is the origin of suffering
 - 3. Nirodha:**
There is an end to suffering
 - 4. Magga:**
The way leading to the cessation of suffering

Delivered to the pañcavaggiyas at Migadāya in Isipatana on Āsālha full-moon day.








THE FIRST NOBLE TRUTH

THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) the **five aggregates subject to clinging** (*pañcupādānakkhandhā*) is suffering.

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THE SECOND NOBLE TRUTH

ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)

- It is this **craving** (*tanhā*) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures,
- **craving** for non-existence,
- **craving** for continued existence.



Tanhā = Emotional reactions ("craving")

Lobha –
lust and greed
for pleasures

Dosa –
aversion and
hatred towards
displeasures

Moha –
delusion of
self-centered
existence

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THE THIRD NOBLE TRUTH

THERE IS AN END TO SUFFERING (NIRODHA)

- It is the remainderless fading away and cessation of that same **craving** (*tanhā*),
- the giving up and relinquishing of it,
- freedom from it,
- non-reliance on it.

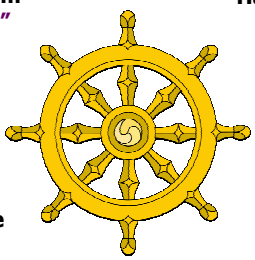
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THE FOURTH NOBLE TRUTH

THE WAY TO THE CESSATION OF SUFFERING

❖ **Sublime Eightfold Way** (*Ariya aṭṭhaṅgika magga*):



Harmonious Perspective
"Right View"
(*Sammā Ditṭhi*)

Harmonious Orientation
"Right Intentions"
(*Sammā Sankappa*)

Harmonious Attention
"Right Mindfulness"
(*Sammā Sati*)

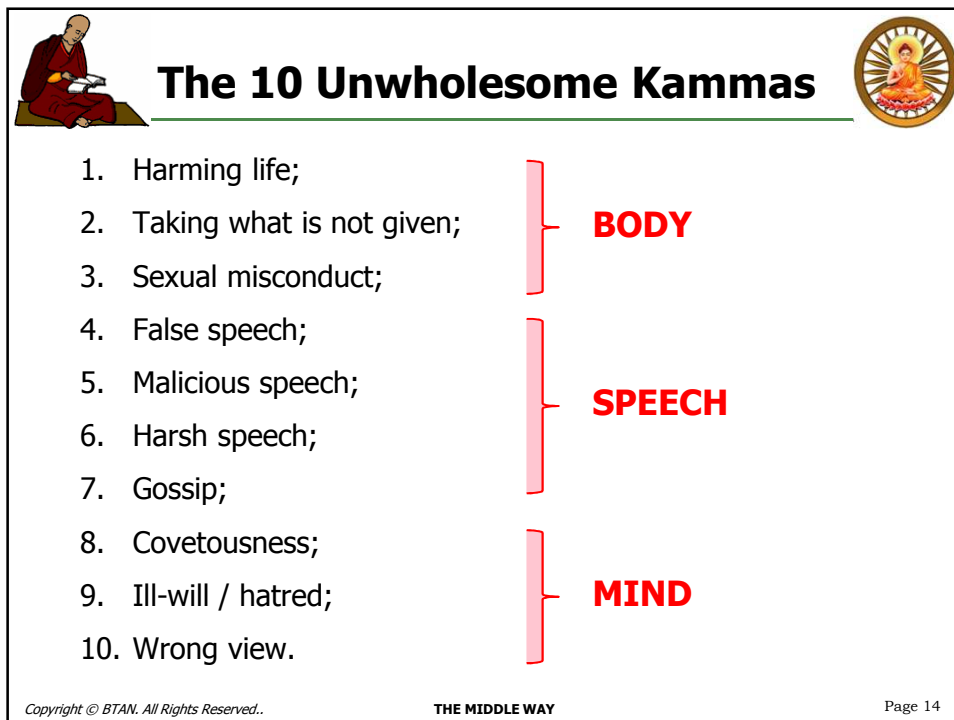
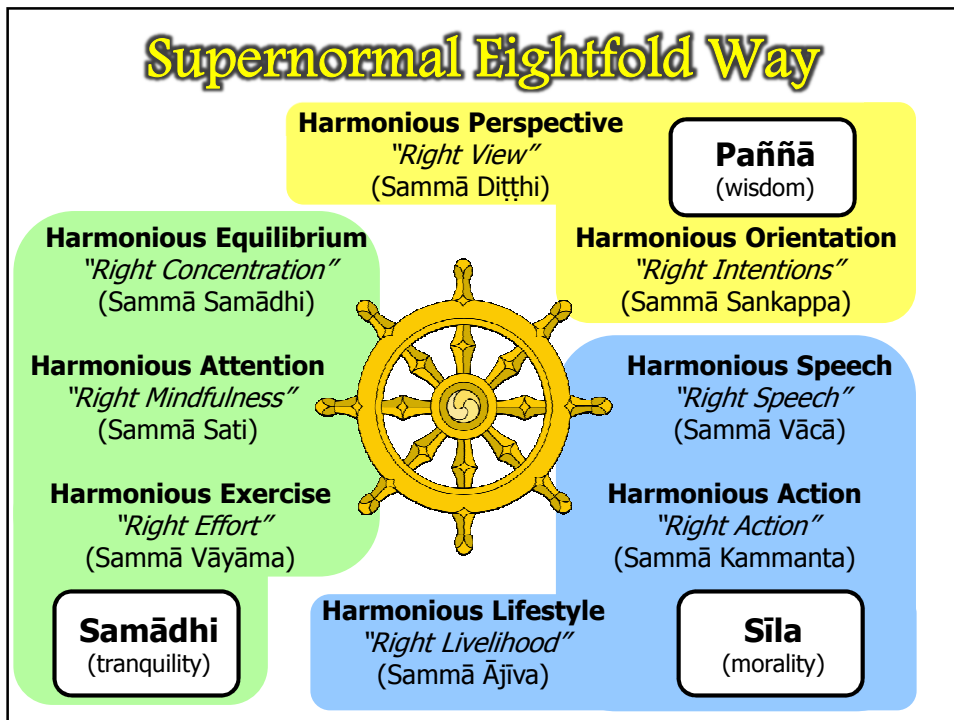
Harmonious Speech
"Right Speech"
(*Sammā Vācā*)

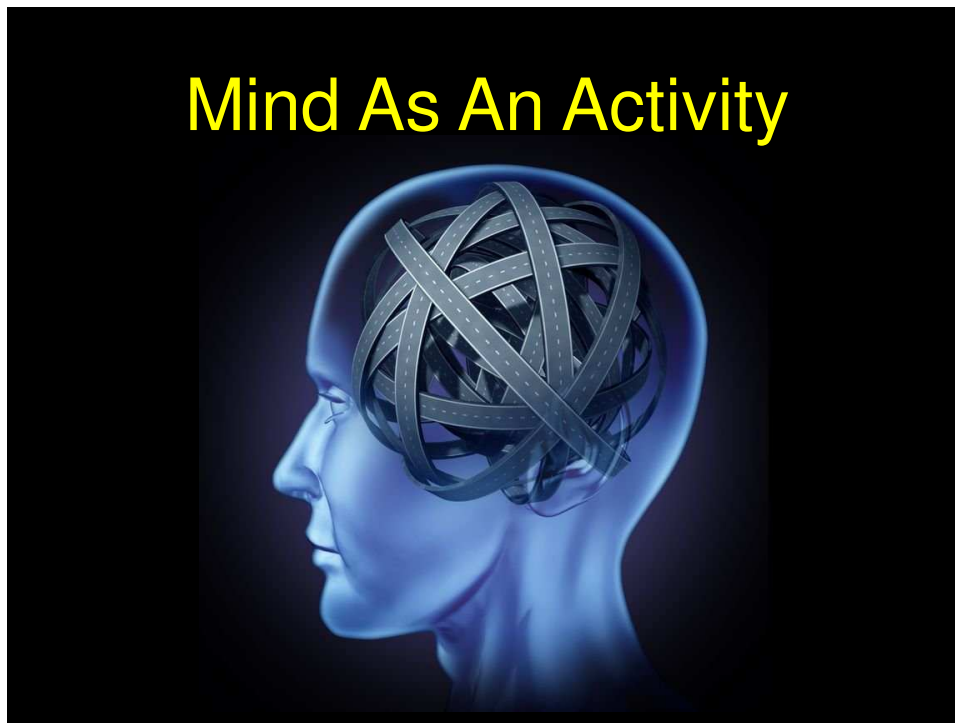
Harmonious Exercise
"Right Effort"
(*Sammā Vāyāma*)


Harmonious Action
"Right Action"
(*Sammā Kammanta*)

Harmonious Lifestyle
"Right Livelihood"
(*Sammā Ājīva*)


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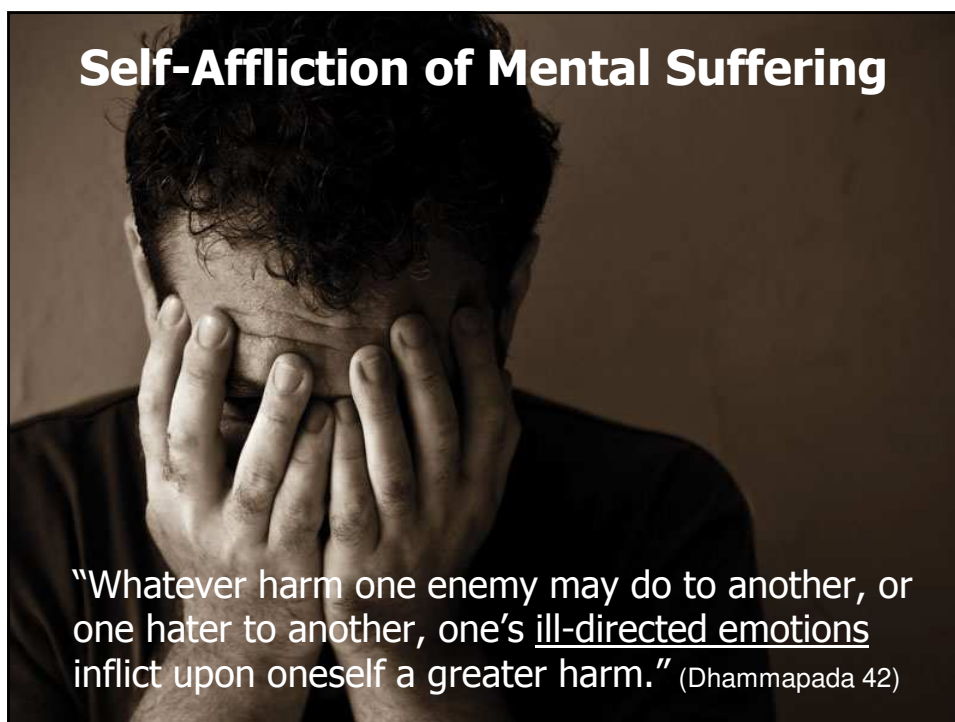
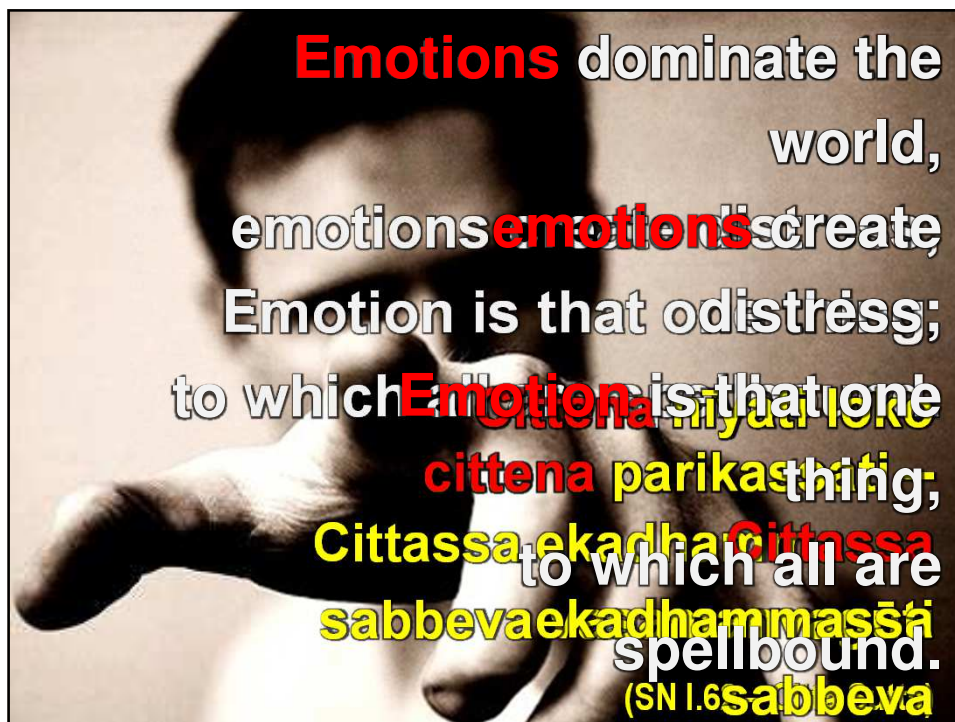
MIND AS AN ACTIVITY



THREE PARTS OF MENTAL EXPERIENCES:


- **Viññāna** : **Process of Perception** (*Perception*)
 - what was perceived through the sense organs;
- **Mano** : **Cognitive Process** (*Cognition & Conception*)
 - categorized interpretation (*papañca*) of the perception by giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : **Affective Process** (*Mood / Temperament*)
 - emotional reaction (*tanhā*) from emotional excitement to pleasant & unpleasant feelings (*vedanā*) giving rise to mood or temperament (emotional state of mind);
 - personalizing (*upādāna*) the **experience** leading to the notion of a self-centered existence.

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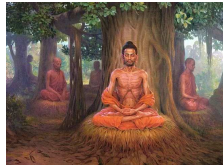
THE MIDDLE WAY

Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES
Expression Of Emotional Excitement
By Releasing Tensions in Action



THE TWO EXTREMITIES


Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION
Suppression Of Emotional Urges
By With-holding all Tensions



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Emotional Reaction to Sensual Feelings




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Forceful Effort to Restrain Emotions

Conscious Relaxation,
Introspective Attention,
Mental Equilibrium.
SUBLIME EIGHTFOLD WAY


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THE MIDDLE WAY

❖ **Conscious Relaxation**
(do not react, consciously release tensions in the body, and calm the mind – **pause & relax**)



❖ **Introspective Attention**
(gently bring attention inwards, mindfully observe bodily and mental activities – **introspect / THINK**)



❖ **Mental Equilibrium**
(still the mind, free from emotional arousals and excitement – **abandoning the 5 hindrances**)

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3-STEP SELF-COMPASSION




❖ **PAUSE**
(allow time for emotional excitement & anxiety to calm down, and hormonal reactions to subside)



❖ **RELAX**
(take deep breaths, relax the body, and consciously compose the mind to respond)



❖ **T.H.I.N.K.**
(purposefully focus on wholesome & beneficial response to the problem)

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MINDFUL BREATHING



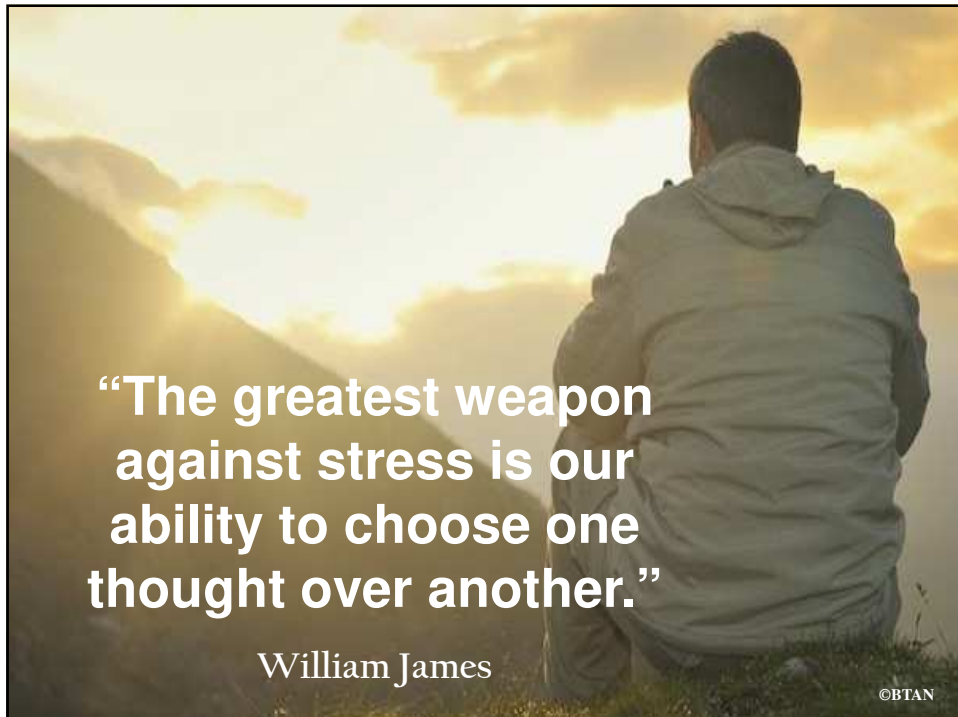
Most critically overlooked relaxation tool!
Easily relaxes the body, and calms the mind...

- a) Increases natural unforced oxygen intake (food for cells!);
- b) Stabilizes heart rate and blood pressure;
- c) Regulates body temperature and blood circulation;
- d) Restores and maintains homeostasis (stability);
- e) Calms the nervous system, indicating absence of threats;
- f) Bringing attention and awareness to the present moment.

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**“The greatest weapon
against stress is our
ability to choose one
thought over another.”**

William James

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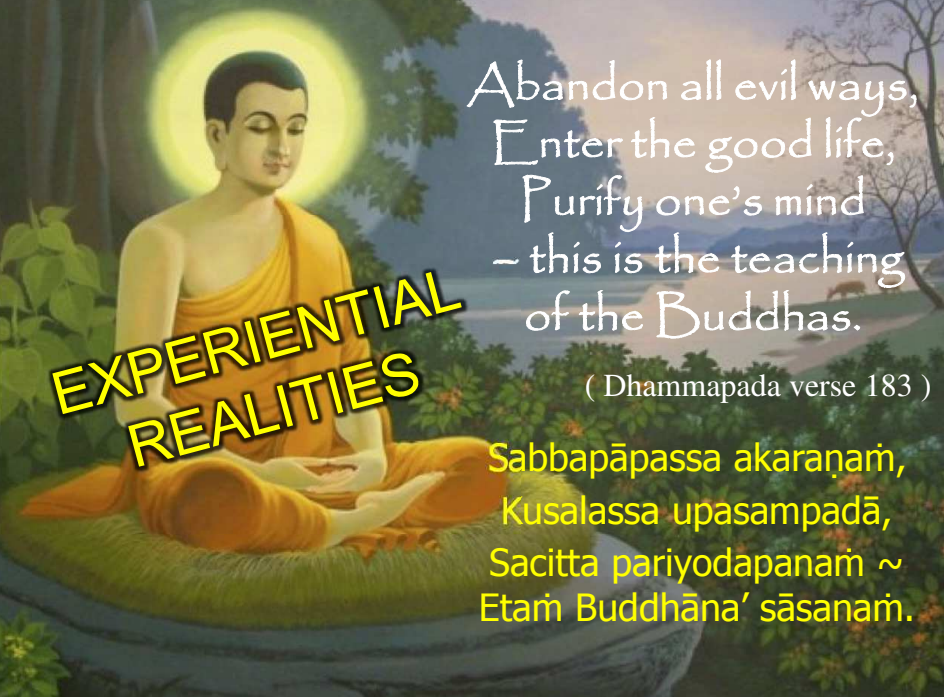


WINDOWS OF OPPORTUNITY

By remaining calm and relaxed, we have 3 “windows of opportunities” to overcome stress:

1. Do something to change our circumstances;
2. Change the way we perceive our circumstances (perspective);
3. Change how we respond to our circumstances.

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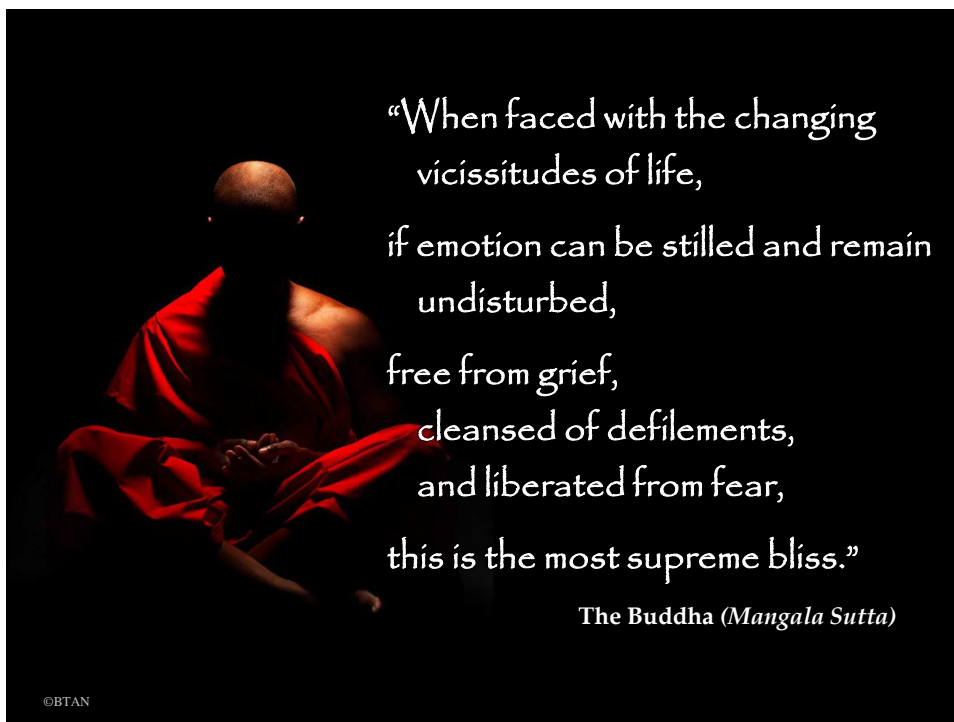
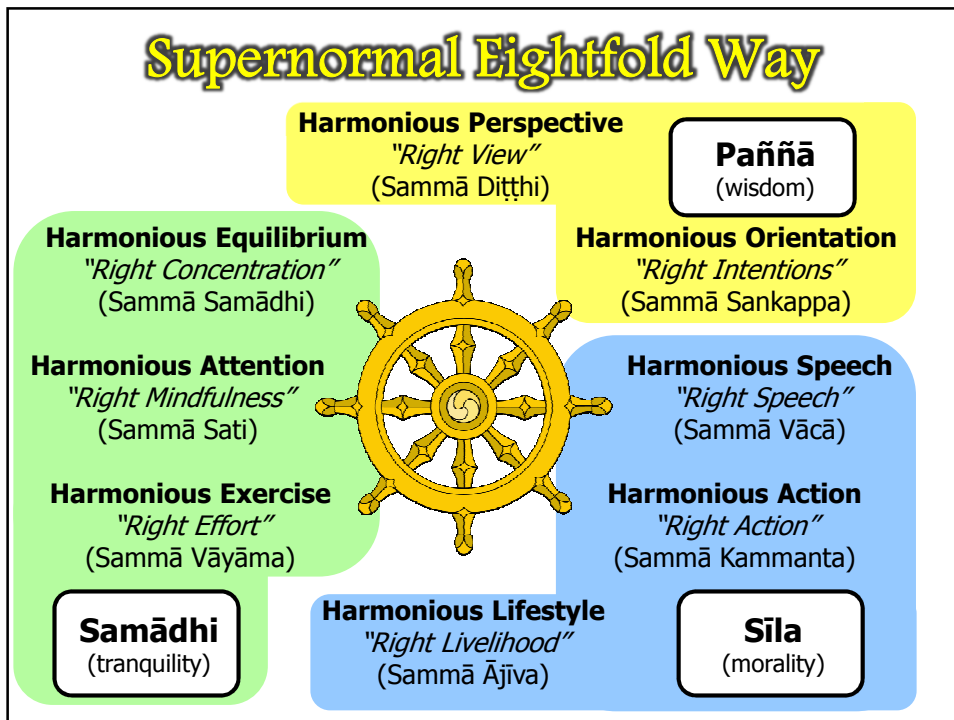


Abandon all evil ways,
Enter the good life,
Purify one's mind
~ this is the teaching
of the Buddhas.

(Dhammapada verse 183)

Sabbapāpassa akaraṇaṃ,
Kusalassa upasampadā,
Sacitta pariyodapanā ~
Etaṃ Buddhāna' sāsanaṃ.

EXPERIENTIAL REALITIES



QUESTIONS ?

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